THE EGO-SELF PARADOX

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INTRODUCTION

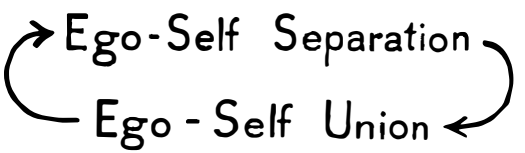
THIS paper is an attempt to combine, in an organized fashion, various observations on the relationship between ego and self at different stages of development. An effort will also be made to give equal consideration to the two different aspects of human psychology, namely, the phylogenetic, archetypal, timeless determinants on the one hand and, on the other, the ontogenetic, individual factors deriving from one's personal life history. This consideration will include an attempt to combine the reductive and synthetic therapeutic techniques in a larger framework which gives justification to both. I agree heartily with Neumann when he states, "For us who, a generation later, can take our stand on the sum total of Jung's discoveries and experiences, the task must surely be to combine the aspects of the personal and the transpersonal, the temporal-genetic and the timeless, which have grown too far apart" (Neumann, 1959, p. 126).

EGO AND SELF

Jung originally described the phenomenology of the self as it occurs in the individuation process during the second half of life. More recently we have begun to consider the role of the self in the early years of life. Neumann, on the basis of mythological and ethnographical material, has depicted symbolically the original psychic state prior to the birth of ego consciousness as the *uroborus*, using the circular image of the tail-eater to represent the primordial self, the original mandala-state of totality out of which the individual ego is born (Neumann, 1954). Fordham, on the basis of clinical observations of infants and children, has also postulated the self as the original totality prior to the ego (Fordham, 1957).

It is generally accepted among analytical psychologists that the task of the first half of life involves ego development with progressive separation between ego and self; whereas the second half of life requires a surrender or at least a relativization of the ego as it experiences and relates to the self. Our current working formula therefore is, first half of life: ego-self separation; second half of life: ego-self reunion. This formula, although perhaps

true as a broad generality, neglects many empirical observations made in child psychology and in the psychotherapy of adults. According to these observations (to be discussed shortly) a more nearly correct formula would be a circular one, which could be diagrammed thus:



The process of alternation between ego-self union and ego-self separation seems to occur repeatedly throughout the life of the individual both in childhood and in maturity. Indeed, this cyclic (or better, spiral) formula seems to express the basic process of psychological development from birth to death. If this thesis can be demonstrated we will have to consider our previous formula, which assigns ego-self separation to the first half of life and ego-self reunion to the later years, as either inaccurate or over-simplified.

In what follows we shall be using three terms repeatedly to describe different forms of relatedness between ego and self. These terms should perhaps be introduced at the outset. They are: ego-self identity, ego-self separation, and ego-self axis. The meaning of these terms is indicated by the following figures representing progressive stages in the relationship between ego and self.

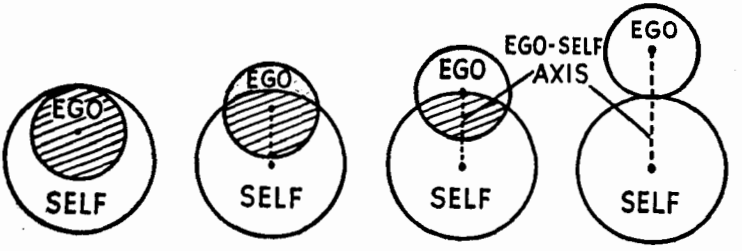


Fig. 1 *Fig. 2* *Fig. 3* *Fig. 4*

These diagrams represent progressive stages of ego-self separation appearing in the course of psychological development. The shaded ego areas designate the residual ego-self identity. The dotted line connecting ego-centre with self-centre represents the ego-self axis—the vital connecting link between ego and self that ensures the integrity of the ego. It should be understood that these diagrams were designed to illustrate a particular point and are thus inaccurate in other respects. For example, we generally define the self as the totality of the psyche, which would necessarily include the

ego. According to these diagrams, and to the method of presentation in this paper, it would seem as though ego and self became two separate entities, the ego being the smaller lump and the self the larger lump of the totality. This difficulty is inherent in the subject matter. If we speak rationally about this subject we must inevitably make a distinction between ego and self which contradicts our definition of self. The fact is, the conception of the self is a paradox. It is simultaneously the centre and the circumference of the circle of totality. Considering ego and self as two separate entities is merely a necessary rational device for discussing these things.

Figure 1 corresponds to Neumann's original uroboric state. Nothing exists but the self-mandala. The ego germ is present only as a potentiality. Ego and self are one, which means that there is no ego. This is the total state of what is called here primary ego-self identity.

Figure 2 shows an emerging ego which is beginning to separate from the self but which still has its centre and greater area in primary identity with the self.

Figure 3 presents a more advanced stage of development; however, a residual ego-self identity still remains. The ego-self axis, which in the first two diagrams was completely unconscious and therefore indistinguishable from ego-self identity, has now become partly conscious.

Figure 4 is an ideal theoretical limit which probably does not exist in actuality. It represents a total separation of ego and self and a complete consciousness of the ego-self axis.

These diagrams are designed to illustrate the thesis that psychological development is characterized by two processes occurring simultaneously, namely, progressive ego-self separation and also increasing emergence of the ego-self axis into consciousness. If this is a correct representation of the facts, it means that ego-self separation and growing consciousness of the ego as dependent on the self are actually two aspects of a single emergent process continuous from birth to death. On the other hand, our diagrams also demonstrate the general validity of assigning awareness of the relativity of the ego to the second half of life. If we take *Figure 3* to correspond to middle age, we see that only at this stage has the upper portion of the ego-self axis begun to emerge into consciousness.

EGO-SELF IDENTITY

Manifestations of ego-self identity occur regularly in the analysis of all individuals. It will therefore be discussed briefly in spite of the fact that the general subject-matter is already well known to analytical psychologists. In extreme form, a large area of residual ego-self identity accounts for cases of pan-infantilism. With the addition of another factor, ego-self alienation (to be discussed later), it is also responsible for psychotic states. Lesser degrees of ego-self identity are encountered everywhere in practically everyone.

There is an old medical saying concerning the morbid anatomy of lobar pneumonia, "When the lung looks like the liver, that's bad for the lung." This saying can be paraphrased to describe the residual ego-self identity occurring in the adult psyche: When the ego looks like the self, that's bad for the ego. We know the self as a superordinate entity with qualities that appear absolute or infinite in relation to the limited, mortal ego. In short, the self embodies all the attributes traditionally assigned to God. These include: immortality, universality or totality, omnipotence, omniscience, divine vengeance or wrath, and supreme, central value.

Let us examine each of these qualities briefly in turn to see how it appears as an evidence of ego-self identity.

Immortality

This is usually considered under that image of the self which we call the *puer aeternus*. Identification with this aspect of the self results in what H. G. Baynes has so aptly called "the provisional life" (Baynes, 1950). The individual functions as though he were immortal, as though he had an eternity in which to perform his life-work and therefore can delay getting started as long as he chooses. However, the identification with immortality can occur in less obvious forms and, in fact, is almost universal. While giving lip-service to the fact of our own death, do we not usually retain an unconscious expectation of immortality that allows us to look with relative equanimity at the death or misfortune of others? Many people, confronted with a serious illness or accident, have been faced with a sudden awareness of their own mortality that led to increased productivity and a deepened consciousness of the meaning of their daily life experience. Such an occurrence dissolves an area of residual ego-self identity.

Universality

This attribute corresponds to the wholeness of the self which can unite all possibilities within itself. It appears as a characteristic of the ego in the individual who is unwilling to sacrifice a multitude of possibilities in order to pursue a single definite course. This is another aspect of Baynes's "provisional life" and, according to Fordham's conception, would represent a resistance to deintegration of the self.

Omnipotence

This quality indicates an absolute, unchallengeable power. The phenomenology of this aspect of ego-self identity has been developed in Adler's power motive and in the Freudian conception of infantile omnipotence. All attitudes and behaviour based on the power principle involving depreciation of, damage to, or competition with others are grounded in an unconscious expectation of omnipotence revealing ego-self identity.

Omniscience

Identification with this attribute of the self is commonly seen in disputes between individuals concerning facts or theories. The personal and acrimonious tone that often creeps into such discussions reveals an unconscious attitude of omniscience. Difficulty in admitting mistakes falls into the same category. A more blatant example of omniscience-identification is the individual who is inflated with the idea that he possesses unusual, esoteric knowledge. This type of eccentric fanatic is found in the bizarre mystical and philosophical cults that are becoming more and more common.

Divine Wrath

The Old Testament Yahveh is a good example of the wrathful and vengeance-seeking attribute of the self. This is really a variation on the omnipotence theme, with emphasis on anger and revenge. In the individual, a fit of anger is the equivalent of a Yahveh-identification and can be considered a miniature psychosis. The meting-out of punishment and revenge is taking over the function of deity. Greek tragedy, particularly the *Oresteia* by Aeschylus, was concerned with just this phase of ego-self identification.

The divine victim, best exemplified by Christ, is the inseparable companion and opposite to divine wrath. The ego's association with this figure is also evidence of ego-self identification. Symptoms of severe guilt and depression are sometimes due to identification with this aspect of the self. Such states are correctly described as negative inflations, since the individual takes upon himself a degree of guilt and responsibility that is transpersonal and collective, not properly belonging to the finite ego.

Supreme, Central Value

This attribute corresponds to the centre of the mandala and to the Godhead as central meaning and value. Identification with this aspect of the self means self-centredness in the extreme. I recall a patient who as a boy did not believe in the reality of the world and other people. He thought they were only phantoms put there for his amusement and instruction. Such a psychology is epitomized in the phrase "the world is my picture book". The ego experiences itself as the centre of the universe. This is often a prominent aspect of schizophrenia. Perry's case of schizophrenia demonstrates this situation (Perry, 1953), and that demonstration could be duplicated countless times by analytical psychologists who work with schizophrenics.

The various manifestations of residual ego-self identity described above represent states of partial inflation and must be handled therapeutically by reductive and critical analysis. A deflating separation between ego and self is the partial goal at this stage. It is this underlying goal of deflation that is given unconscious expression in vernacular speech when the psychiatrist is called a "head shrinker". Likewise, it is this aspect of the psychotherapeutic

procedure that gives validity to the reductive techniques of Freud and Adler.

The value of a critical approach is demonstrated by the following example. A woman patient had become somewhat inflated by the activation of ego-self identity. This was acted out by assuming an unrealistic degree of intimacy with the analyst which led to an inappropriate action. The analyst responded with a rather sharp criticism following which the patient had this dream:

> "I notice a swelling of my abdomen and think I must be pregnant. However it is an unusual pregnancy because the swelling is on the right side only. I go to Dr. —— (a surgeon) who tells me it is not a pregnancy at all but an abscess. He promptly operates on me and drains a large quantity of pus. After this I feel much better."

The swelling (inflation) of the right side of the abdomen is at first mistaken for a new creative product. The surgeon, however, recognizes the pathological nature of the swelling and drains (deflates) it by incision (the sharp criticism).

EGO-SELF AXIS

Clinical observation leads one to the conclusion that the integrity and stability of the ego depend in all stages of development on a living connection with the self.

Fordham (1957), in his paper "Some Observations on the Self and the Ego in Childhood", gives examples of mandala images in children which emerge as magical protective circles at times when the ego is threatened by disruptive forces. He also cites several occasions with children when the drawing of a circle was associated with the word "I" and which led to some effective action the child had previously been unable to take. A similar occurrence takes place in the psychotherapy of adults when the unconscious may produce a mandala image which conveys a sense of calm and containment to an ego disordered and confused. These observations indicate that the self stands behind the ego and can act as a guarantor of its integrity.

Jung expresses the same idea when he says: "The ego stands to the self as the moved to the mover . . . The self . . . is an *a priori* existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego" (Jung, 1954, *Coll. Wks.*, p. 259). Thus ego and self have a close structural and dynamic affinity. The term ego-self axis has been used by Neumann to designate this vital affinity.

This ego-self affinity is illustrated mythologically by the Old Testament doctrine that man (ego) was created in God's (the self's) image. Also pertinent here is the primordial name ascribed to Yahveh—"I am that I am". Do not the words "I am" also define the essential nature of the ego? We therefore seem on firm ground when we postulate a basic connection

between ego and self that is of crucial importance for maintaining the function and integrity of the ego. This connection is depicted in the diagrams by the line connecting the centre of the ego circle with the centre of the self circle and labelled ego-self axis. The ego-self axis represents the vital connection between ego and self that must be relatively intact if the ego is to survive stress and grow. This axis is the gateway or path of communication between the conscious personality and the objective psyche. Damage to the ego-self axis impairs or destroys the connection between conscious and unconscious, leading to alienation of the ego from its origin and foundation.

Before we consider how damage to the ego-self axis occurs in childhood, a few preliminary remarks are necessary. We must realize that every archetypal image carries at least a partial aspect of the self. In the unconscious there is no separation of different things. Everything merges with everything else. Thus, as long as the individual is unconscious of them, the successive layers we have learned to distinguish, i.e. shadow, animus or anima, and self, are not separated but merged in one dynamic totality. Behind a shadow or animus problem or a parent problem will lurk the dynamism of the self. Since the self is the central archetype, it subordinates all other archetypal dominants to it. It surrounds and contains them. All problems of alienation, whether it be alienation between ego and parent figures, between ego and shadow, or between ego and anima (or animus), are thus ultimately alienation between ego and self. Although we separate these different figures for descriptive purposes, in empirical experience they are not usually separated. In all serious psychological problems we are therefore dealing basically with the question of the ego-self relationship. This is particularly true of the child's psychology.

Neumann has suggested that the self may be experienced in childhood in relation to the parents, initially the mother. Neumann calls this original mother-child relationship the primary relationship and says (1959, p. 133), " . . . in the primary relationship the mother as the directing, protecting, and nourishing source represents the unconscious and, in the first phase, also the self and . . . the dependent child represents the childish ego and consciousness". This means simply that the self is inevitably experienced initially in projection on to the parents. Thus the early phase of the developing ego-self axis may be identical with the relationship between parents and child. It is precisely at this point that we must be particularly careful to do justice to both the personal historical factors and also the *a priori*, archetypal factors. The self is an *a priori*, inner determinant. However, it cannot emerge without a concrete parent-child relationship. Neumann has drawn attention to this and calls it "the personal evocation of the archetype" (Neumann, 1959, p. 128). During this phase of experiencing the self in projection, the ego-self axis is likely to be most vulnerable to damage by adverse environmental influence. At this time what is within and what is without cannot be distinguished. Therefore, inability to experience acceptance or rapport

is felt to be identical with loss of acceptance by the self. In other words, the ego-self axis has been damaged, causing ego-self alienation. The part has become separated from the whole. This experience of parental rejection of some aspect of the child's personality is a part of the anamnesis of almost every patient in psychotherapy. By the word rejection, I do not mean the necessary training and discipline of the child that teaches him to restrain his primitive desirousness, I refer rather to the parental rejection that stems from the projection of the parent's shadow on to the child. This is an unconscious process experienced by the child as something inhuman, total, and irrevocable. It seems to come from an implacable deity. This appearance has two origins. In the first place the child's projection of the self on to the parent will give that parent's actions a transpersonal importance. Secondly, the rejecting parent who is functioning unconsciously will be acting in his own area of ego-self identity and will therefore be inflated in an identification with deity. The consequence from the child's standpoint is a damage to his ego-self axis that may cripple his psyche permanently.

The self as the centre and totality of the psyche which is able to reconcile all opposites can be considered as the organ of acceptance *par excellence*. Since it includes the totality, it must be able to accept all elements of psychic life no matter how antithetical they may be. It is this sense of acceptance of the self that gives the ego its strength and stability. This sense of acceptance is conveyed to the ego via the ego-self axis. A symptom of damage to this axis is lack of self-acceptance. The individual feels he is not worthy to exist or be himself. Psychotherapy offers such a person an opportunity to experience acceptance. In successful cases this can amount to the repair of the ego-self axis which restores contact with the inner sources of strength and acceptance, leaving the patient free to live and grow.

Patients with a damaged ego-self axis are most impressed in analysis by the discovery that the analyst accepts them. Initially they cannot believe it. The fact of acceptance may be discredited by considering it only a professional technique having no genuine reality. However, if the acceptance of the analyst can be recognized as a fact, a powerful transference promptly appears. The source of this transference seems to be the projection of the self, especially in its function as organ of acceptance. At this point the *central* characteristics of the analyst-self become prominent. The analyst as a person becomes the *centre* of the patient's life and thoughts. The analytic sessions become the *central* points of the week. A centre of meaning and order has appeared where previously there was chaos and despair. These phenomena indicate that a repair of the ego-self axis is occurring. Meetings with the analyst will be experienced as a rejuvenating contact with life which conveys a sense of hope and optimism. At first such effects require frequent contacts with the analyst and wane quickly between sessions. Gradually, however, the inner aspect of the ego-self axis becomes increasingly prominent.

This type of transference with prominent sexual and incestuous aspects is commonly described only in terms of its infantile and dependent elements. However, as Jung has stated, the reductive interpretation of such vital phenomena can be very damaging. Although the parent-child pattern is prominent in such a transference, we must remember that the pattern of relationship between ego and self is considered to be that of child and parent. The reductive interpretation of phenomena pertaining to the establishment of the ego-self axis seems to me a technical error as well as a human one. Such an error is based on a confusion between two separate problems. One is what is described in this paper as residual ego-self identity. The other is the maintenance and development of the ego-self axis. Contents pertaining to the former require a reductive interpretation; those pertaining to the latter, a synthetic one.

The following dream of a young woman in analysis illustrates the beginning repair of a damaged ego-self axis. She dreamt:

> "I have been banished to the cold, barren wastes of Siberia and am wandering about aimlessly. Then a group of soldiers on horseback approached. They threw me into the snow and proceed to rape me one by one. Four times this happens. I felt torn apart and paralyzed with cold. Then the fifth soldier approaches. I expect the same treatment but to my surprise I see pity and human understanding in his eyes. Instead of raping me he gently wraps me in a blanket and carries me to a nearby cottage. Here I am placed by the fire and fed warm soup. I know this man is going to heal me."

This dream occurred with the onset of transference. The patient had suffered as a child from a severe degree of rejection by both parents. Her father in particular neglected her completely after his divorce from her mother. This was a crushing blow to the patient's self-esteem and left her alienated from the values carried by the father and ultimately a portion of the self. The dream describes vividly her feeling of alienation or banishment and also her newly emerging experience of restoration: the ego-self axis was being repaired. This happens with the dawning awareness of strong transference feelings. Such experiences are, of course, regularly encountered by analysts. It is mentioned here only as an example of the ego-self axis and to emphasize that the ego-self relationship is almost invariably created or destroyed within the matrix of an important interpersonal relationship. In other words, according to the thesis of this paper, the self is initially experienced in projection, and how the carrier of that projection behaves is of supreme importance to the subsequent development of the ego-self axis.

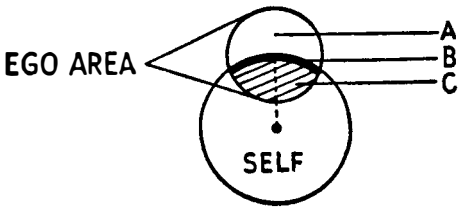
The experience of being accepted that can result from the repair of the ego-self axis in analytical therapy is illustrated strikingly in a case reported by Rollo May. Although he used this case as an example of existential therapy, it can be understood more deeply by the insights of analytical

psychology. The following is a report in the patient's words of a crucial experience. The patient was a twenty-eight-year-old woman who, significantly, had been an illegitimate child.

> "I remember walking that day under the elevated tracks in a slum area, feeling the thought 'I am an illegitimate child'. I recall the sweat pouring forth in my anguish in trying to accept that fact. Then I understood what it must feel like to accept, 'I am a Negro in the midst of privileged whites', or 'I am blind in the midst of people who see'. Later on that night I woke up and it came to me this way, 'I accept the fact that I am an illegitimate child', *but* 'I am not a child any more'. So it is, 'I am illegitimate'. That is not so either: 'I was born illegitimate(ly).' Then what is left? What is left is this, 'I am'. This act of contact and acceptance with 'I am', once gotten hold of, gave me (what I think was for me the first time) the experience 'Since I am, I have the right to be'.
>
> "What is this experience like? It is a primary feeling—it feels like receiving the deed to my house. It is the experience of my own aliveness not caring whether it turns out to be an ion or just a wave. It is like when a very young child I once reached the core of a peach and cracked the pip, not knowing what I would find and then feeling the wonder of finding the inner seed good to eat in its bitter sweetness . . . It is like a sailboat in the harbor being given an anchor so that, being made out of earthly things, it can by means of its anchor get in touch again with the earth, the ground from which its wood grew; it can lift its anchor to sail but always at times it can cast its anchor to weather the storm or rest a little . . .
>
> "It is like going into my very own Garden of Eden where I am beyond good and evil and all other human concepts . . . It is like the globe before the mountains and oceans and continents have been drawn on it. It is like a child in grammar finding the *subject* of the verb in a sentence—in this case the subject being one's own life span. It is ceasing to feel like a theory towards one's self . . . " (May, *et al.*, 1958, p. 43).

May labels this the "I am" experience. I would describe it as an example of the reestablishment of the ego-self axis which surely must have occurred within the context of a strong transference.

Damage to the ego-self axis leads to ego-self alienation. In this condition the ego loses, to a greater or lesser extent, its vital contact with the self—the ego's origin and source of energy and stability. Although ego-self alienation and ego-self separation often occur together, I think it is important to make a clear distinction between them. Ego-self separation ideally leads to a progressive reduction of ego-self identity without damage to the ego-self axis and eventually to consciousness of that axis. Ego-self alienation, however, damages the ego-self axis and causes an arrest or hindrance of growth. This might be represented diagrammatically as follows:



The heavy line *C* represents damage to the ego-self axis. It is meant to convey two consequences: (i) a break in the path of communication between the conscious ego *A* and the self and (ii) a barrier between conscious ego *A* and potential ego *B*. The degree of impenetrability of the barrier *C* will determine the degree of dissociation. In extreme cases we have, for example, certain types of catatonic schizophrenia which seem to have no communication between conscious and unconscious. The conscious personality *A* is sterile, empty, and incapable of growth. The split-off personality *B* is primitive and identified with deity. This diagram might help to explain the extreme difficulty in treating such cases psychotherapeutically. Of course, less severe cases of ego-self alienation are much more common and correspond to the examples given above.

Although for descriptive purposes it is helpful to distinguish ego-self separation from ego-self alienation, in practice they always occur together in some measure. This may be due to the fact that in early phases of development the ego-self axis is completely unconscious and therefore cannot be distinguished from the area of ego-self identity. Thus, any disturbing confrontation with reality that alters the latter is likely to affect the former. On the other hand, in psychotherapy, when the ego-self axis is undergoing repair, this simultaneously activates the remaining ego-self identity. This is illustrated in the words of the above-quoted patient who described her experience as being like "going into my very own Garden of Eden". The Garden of Eden symbolizes the original uroboric state, the condition of primary ego-self identity (or its residue) out of which it is the task of the ego to emerge. Thus, the experience of acceptance, while providing a crucial repair to the ego-self axis, at the same time throws her back to her residual ego-self identity which if acted out will lead to a new rejection.

The Garden of Eden myth is a drama of rejection. The serpent, later identified with Satan, rejects God's rule and in turn leads Adam and Eve to do likewise. God in response rejects Adam and Eve and expels them from the mandala garden. According to this myth, man begins in the uroboric mandaloid[1] state, contained in the complete pleromatic garden of the four rivers. He is in primary identity with the self, a state that can also be described as primary inflation. The inflated state is revealed by his readiness to accept

1. Suggested term to denote the original state of primary identity between ego and mandala-self.

the seduction of the serpent when it tells him "when you eat of (the fruit) your eyes will be opened and you will be like God". This wanting to "be like God" is hubris and the chief characteristic of the mandaloid state.

Although the eating of the fruit is considered a crucial step in the development of consciousness, it is an inflated act. The myth reveals that it is the acting-out of the primary inflation that leads to its correction. The punishment or rejection that follows an inflated act can create consciousness, awareness of the finitude and limitations of the ego which is synonymous with the birth of the ego and its separation from the self. The myth seems to say that one must dare to be inflated, to court punishment and rejection, if consciousness is to grow and separation of ego and self is to proceed.

In the psychological development of the individual the rejecting god is encountered in the form of external reality—parents, society, and the facts of life. Ideally, the original state of primary identity is progressively overcome by the experience of frustration and rejection occurring when we attempt to act out our primary inflation (eating of the fruit). The acting-out ("in the beginning was the deed") is an essential part of the process. Without it the mandaloid state of identity with deity remains intact in the unconscious cloaked only by a superficial compliant obedience.

The same course of events may pertain in the psychotherapeutic relationship. At some point in the analysis of the transference, possessive, inflated, and unrealistic expectations regarding the analyst are likely to be expressed. These contents correspond to what I have described elsewhere as needy love and power striving and indicate the activation of residual ego-self identity (Edinger, 1957). This will generally take the form of some sort of unreasonable demand made upon the analyst. When such tendencies appear, they require rejection though sometimes done very gently. This situation in psychotherapy corresponds to the archetypal motif of the "eating of the fruit" followed by ejection from paradise. The analyst here carries the qualities of stern reality and punitive deity which have the effect of releasing a further portion of the ego from its bondage in ego-self identity.

The inflated act followed by ego-self separation is expressed by different imagery in the universal mythological theme of the hero's allowing himself to be devoured by the monster (identifying with it, succumbing to inflation) and then destroying it from within. A Mandaean version of a Gnostic myth expresses this theme crudely but vividly. Hibil, the saviour god, is speaking:

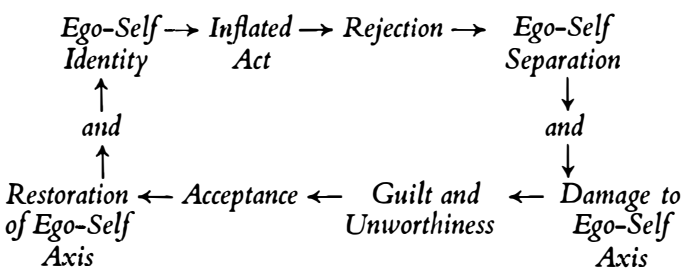
> "Karkum (the monster) said unto me: 'Go, or I shall devour thee'. When he spake thus to me, I was in a casing of swords, lances, knives and blades, and I said unto him: 'Devour me'. Then . . . he swallowed me halfway; then he spewed me forth . . . He spewed venom out of his mouth, for his bowels, his liver and his veins were cut to pieces" (Jonas, 1958, p. 121).

The monster can be considered as residual ego-self identity which is a

danger to the differentiated portion of the ego. However, when the prepared ego, encased in the knives of conscious discrimination, submits itself to the monster, the result is the monster's dismemberment. This corresponds to ego-self separation.

We have now come full circle. Beginning with the problem of ego-self identity requiring reductive analysis (rejection), we passed to the problem of restoring the damaged ego-self axis, which in turn led us back to our starting-point.

In the preceding we have outlined two distinct problems appearing in the development of the psyche. One is the problem of ego-self identity, which is resolved by the process: ego-self identity → inflated act → rejection → ego-self separation. The other is the problem of restoring a damaged ego-self axis, which occurs by the process: ego-self alienation → expression of guilt and unworthiness → acceptance → restoration of the ego-self axis. However, as we have discovered, restoration of the ego-self axis, although not identical with it, has a close affinity to ego-self identity and is likely to lead over to the latter. We thus have a circular process combining the two separate processes, which can be diagrammed as follows:



If this were indeed a circular process we would be at an impasse. However, as Jung has pointed out (Jung, 1944, *Coll. Wks.*, p. 28), when we seem to be going in a circle during analysis, on closer inspection it turns out to be a spiral. Although we return again and again to the same patterns and problems, each successive time they are experienced on a slightly different level, so that what was originally a purely personal problem concerning parents, marriage, or work is eventually experienced as one individual's involvement in the universal archetypal life-process through which man encounters God.

JOB

Although analytical psychologists, especially Jung, have already given much attention to the Book of Job, I shall venture to use it once again to illustrate the foregoing considerations.

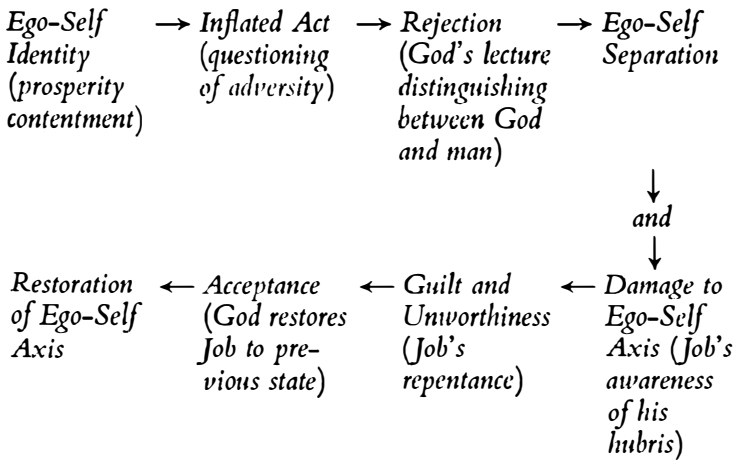
The story of Job can be considered as the report of an active imagination leading to a decisive separation of ego from self. The Job drama has the same

basic pattern and content as the original myth of the fall of man. In each case the human protagonist or protagonists (Adam and Eve or Job) begin in a happy contented state. In both stories this contented state is interrupted by a temptation. Both times the temptation ejects the protagonist from a happy state and plunges him into misery. This comparison supports the notion that the Job story is a repetition on a more developed level of the paradise myth. One might say that the paradise myth represents the original birth of the ego out of the self, whereas the Job story shows a well-developed ego confronting its residual ego-self identity.

Job begins in a state of prosperity and contentment. God has been good to him and he is grateful. In the terms of this paper, Job's ego-self axis is firmly intact. We do not yet know, but from our previous analysis we at least wonder, whether this may also be accompanied by a degree of ego-self identity. This is suggested by Yahveh's description of Job, "there is none like him on the earth" (R.S.V.). As the story unfolds, Satan is granted permission to tempt Job into cursing God. This is a temptation to inflation. To curse God or even to contend against Him implies a Godlike attitude. We are reminded of the temptation in the Garden of Eden, "you will be like God". Job does in fact succumb to this temptation and must do so (the inflated act is a necessary part of the process) if this is to be a vital and productive experience. Although he does not curse God directly (this would mean an almost complete ego-self identity and would lead to a fate like that of Ahab in *Moby Dick*), he does curse the day he was born and dares to contend with God concerning the justice of his suffering. If Job had taken the advice of his friends Eliphaz, Bildad, and Zophar (shadow aspects of himself), who told him that questioning God is blasphemous, he would have submitted to the traditional orthodox attitude represented by his friends and thus missed this unique opportunity for an enlargement of consciousness. Job did not make this mistake. He dared to do the inflated act which called forth Yahveh out of the whirlwind. Yahveh then proceeded to disidentify Job from the self. His entire speech is a forceful and majestic assertion, repeated again and again, of the difference between God and man. "Where were you when I laid the foundation of the earth? . . . Who shut in the sea with doors? . . . Have the gates of death been revealed to you?" etc. etc. In other words, Job had been acting out his residual ego-self identity in questioning God, and the final confrontation with Yahveh established a decisive separation between ego and self.

Jung has drawn further conclusions regarding the consequences for Yahveh of this divine-human encounter (Jung, 1952). He considers the birth of Christ as Yahveh's subsequent answer to Job. However, this interpretation is concerned with the Job story in the context of the evolution of collective mythology. I am here considering the experience of Job only in terms of its personal consequences to the individual. Quite clearly, Job's adversity and his earnest questioning of it led to an expansion of his conscious-

ness and a decisive dissolution of residual ego-self identity. Returning to our previous formula, we can say that Job experienced this typical course of events:


Ego-Self Identity (prosperity contentment)
Inflated Act (questioning of adversity)
Rejection (God's lecture distinguishing between God and man)
Ego-Self Separation
and
Damage to Ego-Self Axis (Job's awareness of his hubris)
Guilt and Unworthiness (Job's repentance)
Acceptance (God restores Job to previous state)
Restoration of Ego-Self Axis

This sequence of events corresponds to a typical pattern. Resolution of ego-self identity must precede the numinous encounter with the supra-personal. Thus purification rites preceded initiation in the mystery religions. For this reason a genuine religious experience is usually preceded by feelings of alienation and despair—the so-called "dark night of the soul".

SUMMARY AND CONCLUSION

I have attempted to differentiate two aspects of the relationship between ego and self. One aspect, strictly speaking, is not relationship at all but rather primitive inflated identity of ego and self deriving from the original infantile state of wholeness. The other aspect has been called, after Neumann, the ego-self axis and refers to the vital connecting link between self and ego which maintains the latter's functional autonomy. The process of psychotherapy and psychic development in general seems to alternate between (i) manifestations of ego-self identity, which require reductive criticism, and (ii) the need for enhancing or repairing the ego-self axis, which calls for a synthetic supporting approach. However, in pursuing this distinction we discover a tendency for the positive aspects of the ego-self axis to turn into the negative aspects of ego-self identity. Eventually we reach a paradox. If the ego considers itself free and autonomous it is inflated and commits hubris. On the other hand, if it considers itself completely dependent and determined by a superordinate force it remains immature and irresponsible. We are thus led to the problem of free will versus determinism. Jung has described the situation clearly:

"In reality both [dependence and freedom] are always present; the supremacy of the self and the hybris of consciousness. If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance." (Jung, 1942, trans., p. 324.)

Since the ego-self relation is closely analogous to the son-father pattern, we can expect the former to have all the ambivalence and uncertainty that we know to exist in the latter. Since ego cannot exist without the support of the self and the self apparently needs the ego to *realize* it, psychic development can be considered a continuous process of dialectic between ego and self leading paradoxically to both greater separation and greater intimacy.

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